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THE LIBERATOR

The Truth Shall Make You Free.

VOL. 1.

SAN FRANCISCO, CAL., NOVEMBER 1, 1898.

NO. 5.

Those Misleading "Resolutions."

Since the first issue of the LIBERATOR, in which were exposed the fraudulent practices of some persons possessing certificates of endorsement and ordination by the California State Spiritualists Association, the Board of Directors of that association has shown the most unwarrantable spirit of antagonism and injustice towards those who are trying to rid the cause of Spiritualism of a mass of fraud and wickedness cloaked and disguised as mediumship. When THE LIBERATOR first appeared it was suppressed in the Convention, and no reference made to it in that body. Mrs. May Dryman, who was distributing them among the delegates, was threatened by Mr. B. F. Small—one of the Directors—with arrest if she persisted in circulating or selling the papers in the Convention hall. They were determined the truth should not be known if they could prevent it. When they saw that it was (in spite of their efforts to the contrary) creating a sensation and arousing a spirit of enquiry regarding their "ordained ministers," they very graciously condescended to ask for "proofs" and "evidence," and Mr. William Emmette Coleman was given about twenty-four hours' notice in which to secure the sworn statements of his witnesses and present them to the Board of Directors at their special meeting on the evening of the following day, knowing at the time, as they did, that Mr. Coleman's duties as Chief Clerk in the Quartermaster's Department kept him constantly busy and overtaxed since the commencement of the war, last Spring. Because Mr. Coleman could not, and Mrs. Schlesinger would not conform to the arbitrary demand, a set of misleading resolutions were passed, calculated to discredit all the testimony presented in the LIBERATOR and effectually whitewash the exposed frauds who are apparently "running" the State Association and its "official organ," the *Religio-Philosophical Journal*. No wonder the people are heard to say on every hand that such an institution does not represent Spiritualism nor honest Spiritualists. The California State Spiritualists' Association has at its head a man so utterly devoid of what belongs to and constitutes true manhood, that in a public hall, in the hearing of a number of witnesses, he called another man—who is his superior in every respect—one of the vilest names—accompanied with an oath—that any man can call another—a name reflecting upon the character of that man's mother, who was one of the purest and most refined of women—the honored wife of a prominent clergyman. Any man committing such an outrage against decency, propriety, and manhood, is deserving only the scorn and contempt of the great body of Spiritualists in this State, instead of their honor and respect; and if M. S. Norton is not impeached for using such vile language in a public hall during services, then have Spiritualists indeed forfeited the respect and consideration of the outside world of intelligent people.

Vote for Julius Kahn

TROUBLE AMONG SPIRITUALISTS.

State President Norton Fined for Thumping a Medium's Husband.

Believers in the phenomena of spirit materialization are somewhat agitated over a scandal in the high places of their organization. It cropped out at the same time in the police and divorce courts.

Wednesday M. S. Norton, president of the State Spiritualists' Association, was fined \$5 by Police Judge Low for committing battery on William J. X. Robinson, a musician. That same day Robinson's wife, a medium of note and a close associate of Norton in spiritualist circles, sued for a divorce from her husband. The two incidents were directly connected.

While she was leaving a meeting of Spiritualists held at Sixth and Market streets on the night of October 18th, in Norton's company, Mrs. Robinson was attacked by her husband. In her suit for divorce she complains that he produced a dagger and threatened to "carve her into mince meat." The indicated tragedy was averted, however, by the intervention of Norton, who gave Robinson a vigorous thumping. The Robinsons had not lived together for some time prior to their late difficulty, owing, it is said, to the husband's objections to his wife's spiritualistic association.—*San Francisco Chronicle*, Oct. 25th, 1898.

All Liberals Should Vote for Charles Patton for Mayor.

JOHN D. SIEBE.

There never was a time in the political history of San Francisco when the taxpayers, irrespective of party, were more awake to the necessity of keeping tried and faithful officials in office than during this municipal campaign. This sentiment is pronounced in regard to the conduct of the Assessor's office, owing to its vast importance to the community. No better illustration of the general movement for good city government can be found than the nomination of John D. Siebe for Assessor by the Republican, Non-Partisan and Populist Municipal Conventions. Nothing less perhaps was to be expected when Mr. Siebe's wise and conservative administration is considered, resulting in such important benefits to the taxpayers.

An examination of the records of the Assessor's office in regard to the assessment of corporate franchises, and the care taken to determine the reasonable value of such franchises, in their relation to more tangible property vested in the corporations assessed, which is practically the platform of both the Republican and Democratic Municipal Conventions on this subject, will show that Mr. Siebe has met the expectations of all practical friends of reform.

"Let the State Board be Investigated by an Aroused Public."

One of the most unfortunate features of the Spiritualistic movement is our ignorance. And by I this do not intend to say that, in reference to ordinary things, Spiritualists are more ignorant than people in general, but that concerning mediumship, which we should well comprehend, we are profoundly ignorant. As a consequence, very much which is the product of our own, unaided powers, is set down as being the direct work decarnate spirits, and persons who possess some psychometric, telepathic or clairvoyant power are pushed upon the platform as spirit mediums. This is one phase of fraud which we are practising upon the public, and upon ourselves as well. We certainly ought to be able to distinguish between our own capacities and a condition where some outside personality is acting through us in an intelligent manner. What is possible to our powers should never be attributed to spirits. Another feature of our movement is superstition. This is one of the natural results of ignorance. They run parallel in the history of the race, and in the experience of every individual. The old superstitions about gods and demons we have modified and fitted them to the departed spirits of men. Being ignorant of the physiological conditions pertaining to psychometry, hypnotism etc., we jump to the conclusion that some spirit from the unseen is at work at any slight variation of our nervous status. And any telepathic suggestion is set down to spirit inspiration. To these two points must be added the insane craze to obtain messages from spirits, or to see some physical manifestation. This is largely the result of ignorance and superstition. But the most unfortunate feature of all is the conversion of mediumship into a mercenary profession. This has been by no means the exclusive work of mediums. Some of the best, like Emma Hardinge Brittan, have worked for years without any pecuniary recompense. But we have urged this course ourselves, and very many have been ready to buy and sell the "gift of God" for money.

Well, we have all the conditions ready made for the most stupendous avalanche of fraud that ever cursed humanity. We have an ignorant, superstitious multitude, insanely eager for spirit manifestations; ready to listen to anything professing to come from spirits; pushing every person sensitive to telepathic suggestion or psychometric impression into the position of medium; with their hands in their

pockets, ready to pay a dollar or two, or even more, for a message.

Is it any wonder that the money-loving Yankee, seeing this open door to money and fame, should step in and play upon this credulity for his own profit? Nor is it strange that he should systematise the business and get up a co-operative movement in the business? Why not a brotherhood of mediumistic frauds as well as one of thieves? The fraud system has worked well as a rule, for the frauds. Their dupes have been many. Their endorsement has been always ready when needed. They have been fiercely savage in denunciation of any and every one exposing, or even doubting the fraud. Any one doubting the claims of the fraud element was hounded to the death. Col John Bundy and the *Religio-Philosophical Journal* were persecuted by the Spiritualist Press and people for this very reason.

The credulous ignorance of the majority has been the Palladium of fakir operators. But the time has come for the up-rooting of this Upas-tree from the fair field of our Spiritualism. The foul stain made upon the banner of truth must be erased. The crushing incubus, which retards our progress, must be thrown off. The stigma of fraud resting upon our entire movement must be repudiated by an honest, earnest effort on the part of Spiritualists to relieve themselves from the imputation of countenancing and concealing fraud.

This movement is, as I understand its object, a protest against fraud, and a demand upon Spiritualists in general, and the Official Board of the California State Association in particular, to place themselves in the attitude of opposition to fraud, instead of condoning, employing and defending those most strongly suspected and publicly charged with the perpetration of the same. The conduct of this "Board" has been very peculiar when compared with the recognized methods in the prosecution of crime. The knowledge and testimony of those participating in the wrong is sought, and they are exempted from punishment for the revelations they make. But in this present case, the great effort seems to be in the direction of suppressing the testimony, and the witnesses also, instead of ferreting out the criminals. The LIBERATOR was suppressed in the State Convention. Mr. Garrison, the former accomplice of the suspects, is most bitterly denounced, and Mr. Coleman is very charitably given the go-by, as of no special significance, because, forsooth, for a time, he was unable to detect the trickery of one of the frauds. Have not some of the members of this "Board" witnessed the tricks of this same operator? Did

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they detect the fraud? If so, they have covered it up and are false to their trust—worse than the trickster himself. If they did not detect him, then why this bluster about Mr. Coleman's temporary failure?

But again, have not some of the members of this "Board" themselves detected the frauds of some of these suspects? And do they not only *not* expose them, but on their platforms, and elsewhere, publish them as reliable mediums? A resolution against dark circles will not throw much light on such performances. Let the action of this meeting show the State Board that if they shirk their duty in the present emergency, they themselves will be investigated by an aroused public, determined on having the bottom facts in the case. The period of sifting has come. The wheat must and will be separated from the mass of chaff. The glorious truth will be relieved from the obscuring fogs of trickery and fraud, and shine forth in its own unsullied splendor.

J. S. LOVELAND

Oakland, Cal.

TO THE CHAIRMAN:—

I regret that circumstances prevent my participating in the exercises of your initial meeting where for the first time in the history of our cause in San Francisco, a call for honest mediumship has been demanded from the Spiritualists, to free themselves and the cause from a class of conscienceless so-called mediums whose fraudulent practices have long been a shame and reproach to the cause of Spiritualism and weighing it down with the grossest of deceptions. I believe that your work today inaugurates a new era in the cause of true Spiritualism and will meet with the hearty response from all loyal-minded truth-loving thinkers in the ranks of Spiritualists as well as truth-seekers in all societies of liberal thought, and your efforts so nobly begun will meet with signal success.

True Spiritualism is not to suffer by the critical analysis of the thinker and scientist, but on the contrary to come out all the brighter through the crucial experiments honestly made, and the cause of truth gain in ascendancy in the scale of intellectual and moral growth. Let me add my hearty endorsement to this movement—a movement not commenced any too soon, and one that should continue until the noble cause of Spiritualism is freed from the barnacles that now weigh it down and hamper its healthy growth and progress.

I am yours for the truth and nothing but the truth.

BISHOP A. BEALS.

EDITOR LIBERATOR:—

I have carefully read your LIBERATOR up to date, and will say you are well on the way toward carrying out the resolve you made, over a year and a half ago, to expose the fraud element in Spiritualism.

That your paper is creating some disturbance is quite evident by the way some of our Spiritualists are dashing around to get under cover. Their efforts strongly remind me of the little baby partridges, who will at the approach of enemy hide their head under a leaf and imagine they cannot be seen. It seems, as the mud begins to fly, it is sticking pretty near everywhere, for those who have not been directly connected with the frauds as confederates; nearly all have a story to tell of *concealed fraud* which is in one way as bad as the perpetrators; for by keeping the secrets of the frauds, the Spiritualists have simply encouraged them to continue their work. And now, that the fight is on, with the battle cry to separate the wheat from the tares, the task is greater than would first be supposed. While I would not dare to lift up my voice to advise such learned people as the Spiritualists, and especially their organized head known as the "State Association," yet I cannot for bear to say it would seem the better way to bravely own the mistakes of the past and show to the world that we desire to turn over a new leaf in the Book of Spiritualism and begin anew on stronger and better lines. But the method adopted by part of the Spiritualists, to try to stop this movement of exposing the frauds, by calling vile names and hurling abuse and ridicule at the heads of the expositors, will in the end brand us all as a set of scandal mongers in the eyes of the world.

"If it had only come from some other source," is the constant cry; "it would be different." But I should like to ask, who is better able to expose the frauds than one who is familiar with all their methods?

Whatever Mr. Garrison's past life has been, I believe he is trying to make what reparation he can; and I do not think we act the part of true Spiritualists to abuse and ridicule his efforts. That is a good way to drive back a soul into darkness and despair again. We preach a good deal about brotherly love, and how we should go into the gutters of human woe and assist souls to rise; but when the opportunity is presented to do some lifting, we step back, with the excuse that they have not done penance long enough. All spirits I have come in contact with have always told me they never judge nor censure, but *assist* whenever they can. Now, a word as to the frauds. My personal knowledge is small, as I never went among that class much, thanks to Mr. Garrison, who disclosed their true character to me while I was yet a beginner in the work. Mrs. Fulton-Tuley told me she was a fraud, and showed me her paraphernalia—as I stated in public last Sunday. I have also strong evidence of the fraud of Maud Freitag, Mrs. Francis, and Elsie Reynolds, also Mr. Harland and some others; but the most of my evidence has come through my husband, who had over a year's experience among the frauds, and I was many times dumbfounded when he would tell me whom he had met as

confederates in that work.

But my worst experience with the cursed work came when my husband, under the influence of his associates, decided to hold seances himself, which he did with the help of confederates. He held two in San Jose, two in Gilroy, and two in San Francisco; but thank heaven, he soon came to realize I was of more value to him than the false phenomena of Spiritualism, and more than a year ago he parted company with them entirely and returned to the straight and narrow path. For two years I have tried in every way to explain what I knew to Spiritualists whom I came in contact with as to how they were being humbugged, but only doubt, sneers and abuse have I received for my trouble; and if it was not for the principle of attacking error, wherever recognized, I should remain silent now.

In the Sept. 9th, '897, of the *Philosophical Journal*, my guide, through me, plainly pointed out the situation and prophesied its downfall. Again, in the March 5th number of the *Los Angeles Medium*, 1898, it is said the false mediums wax fat from their exposures. Possibly they do, but I should rather have a clear conscience than their full purse.

I hope THE LIBERATOR will continue to send forth its warning voice until all, (the frauds included) shall see the better way and learn to live, as we should live, under the banner of forgiveness and fraternity.

IRENE SMITH.

OAKLAND, 1261 Jefferson st.

Vote for Julius Kahn

EDITOR LIBERATOR:—

I am very glad to see some one with back bone enough to take up the defense of Spiritualism against the frauds, as I have done all I could in the past year, in my own way, to turn people from the path of error and superstition; but it has been a very uphill business, for friends that would take my word for anything else, would turn on me and fairly abuse me for daring to insinuate that certain mediums were not just what they professed to be.

Now, a word in regard to the mediums I am familiar with and have worked with. I will give the names of a few, and I can verify the truth of it, either by witnesses, or I am willing to take my oath to any article that I shall put into writing.

I gained the confidence of Bishop Garrison—or he did of me—and through him I got introductions to several of the prominent fakirs. At first I thought it possible that Garrison was the only fraud, but I was sadly disappointed, as one by one I found them all the same. I have worked with, and acted as a confederate for Mr. Garrison, Mr. Harland, Mrs. Fulton-Tuley, Mr. Coonly, Mr. Thornton, Mr. Bowker, and a few traveling ones whose names I cannot recall.

I had a letter of introduction from Mr. Garrison to Edward K. Earle, telling him I was all O. K., but I never needed it. From the close friendship I afterwards saw between the two, I am satisfied it was all O. K. As for Mrs. Fulton-Tuley being a genuine materializing medium, I guess she was, for she furnished me with material, such as spirit lights etc., to use whenever it was convenient.

About one year and a half ago Mrs. Schlesinger, not wholly believing in such wholesale fraud as I told her, I escorted her to a few of the shows, and among the lot we went to, Mrs. Fulton-Tuley's seances, and, as was expected, I was seated at the right of Mrs. Tuley, who personated Jimmy Two Sticks, her main "guide." A well-known medium of Oakland, who would not stoop to fraud, was by my side, and told me afterwards that he was satisfied that I was a confederate of Mrs. Tuley's; and it also opened the eyes of Mrs. Schlesinger, and she could no longer doubt what I had told her. We had Elsie Reynolds give a seance in our home in Alameda, believing her to be an honest woman, and in the morning we found a skull-cap in the cabinet that one of the materialized spirits had forgotten to take away, and as some of the forms that came out of the cabinet wore skull-caps, we immediately came to the conclusion that Elsie had furnished that much at least. We afterwards found out that the cap belonged to a Mr. Johnson, and that it had been missing since Mrs. Reynolds had given a seance, a few weeks before, in their home. Perhaps her "guides" took it away and intended to return it the next time—who knows? That is the argument I am confronted with when I try to tell the truth to the average Spiritualist.

I also have in my possession a stock test book on San Jose Spiritualists, that came through Messrs. Harland and Thornton, and I have shown it to a great many people in San Jose, and they all told me the tests were actually correct, and that every materializing and slate-writing medium that had been there had given them practically the same things that they read in my little book.

Now, in conclusion, I wish to say go on with the work you have so bravely entered into, and I will aid you all I can in ferreting out these frauds, as I have known for a year and a half that you were desirous of gaining enough information to convict them and convince the public that all was not spirits that glittered in fine lace and cheese cloth.

JULIAN W. SMITH.

Oakland, Cal.

Oct. 19, 1898.

All Liberals Should Vote for Charles Patton for Mayor.

Mrs. Cunningham's Seances.

EDITOR LIBERATOR:—

Having noted with pleasure the noble efforts you and your associates are making in behalf of true spiritualism, and having met with a little experience of fraud at a seance, I wish to make it public through the columns of the LIBERATOR, for the benefit of investigators and searchers of truth.

About one year ago my husband and self were requested by Dr. and Mrs. Lovejoy to attend a seance conducted by Mrs. Cunningham, located on Lyons street, S. F. The Doctor and wife, had attended the seances continuously for several months, hoping to detect the fraud, but were unsuccessful. The Doctor, hearing my husband mention my locating powers and wishing to test the same, offered us their seats at the seance, as only friends of Mrs. Cunningham were

admitted. Notwithstanding it was called a friendly circle, twenty-five cents admission was charged. As about thirty-five friends were present, Mrs. Cunningham's elation was caused undoubtedly by the financial aspect rather than by the "messages of joy and consolation we were about to receive."

On entering, each person's name was taken. We were then seated around a large dining table heavenly laden with articles for the use of spirits. We were instructed not to touch the table, for fear of violence from the spirits.

The room was darkened, and some of the friends were favored with supposed spirit messages. The lights were turned on and messages read. Darkness again in order, we all sat breathlessly silent, waiting to hear the "independent voice" of the spirit called Pat.

Suddenly the tones of a man's voice were heard saying "Hallo, Ed!" Unconscious of my action, I reached across the table, disturbing none of the articles; grasped the supposed spirit's hand, at the same time taking hold of a paper funnel through which he was speaking, saying "Yes, and who are you?" He, the spirit, slapped my hand and commanded me to sit down.

My control left me, and I resumed my seat. My husband held my arm, fearing I would again rise, also that violence might be used towards me.

Mrs. Cunningham asked what the matter was. I did not speak, and several of the friends answered "It was not I! It was not I!" My husband said "It was my wife, and 'Pat' struck her."

Mrs. Cunningham received a spirit message instructing her to request any strangers present to retire, as they "disturbed the harmony of the circle."

After being requested the fourth time to leave the house, I requested the medium to return us our money, which she did. Then turning to the assembled friends, I said, "Ladies and gentlemen, you are grossly deceived. This is faking from beginning to end. Our spirit friends do not return to us in flesh and blood, and 'Pat,' the supposed spirit, is no other than a living man."

My impetuosity denied me the pleasure of further acquaintance with such jolly spirits as "Aunt Sue" and others, who danced on the table, played the violin etc.

Pitchers of beer and water were brought into the room, supposedly by spirit power, apparently being passed through a solid wall. "Pat," with his independent voice, is certainly a clever trickster, as I believe only those possessing spiritual power could have detected him.

MRS. B. GILLINGHAM.

San Francisco.

Vote for Julius Kahn

Fraud and Chicanery.

[Extract from Address by Harrison D. Barrett in the *Banner of Light*.]

The question of fraud and chicanery has been constantly before the people during the past year, and their prevalence has been so great as to have caused feelings of despair to sweep over our ablest workers. It is most discouraging to realize that men and women of intel-

ligence prefer the shadows of Spiritualism to its substance; yet their blind worship of all kinds of phenomena, even when such are proved to be spurious, is disheartening. It is useless for me to enter into a detailed account of the humbuggery practised in the name of Spiritualism. If I did, some of you would accuse me of falsifying, while others would become completely disheartened with regard to their work for our Cause. The fraud question is a crying evil, and can well be likened to a gigantic octopus whose feelers reach into the very souls of our friends in every city on the continent, to drag forth their heart secrets and sorrows, to proclaim them to the world as tests of spirit-power. Many mediums, speakers and laymen are involved in this unholy work. A secret brotherhood has been formed by the unscrupulous ones, who perhaps actually possess some genuine medial powers, when put to the test, for the express purpose of filling their pockets with money wrung from their fellowmen through the profanation of their sacred loves. I have not time to describe to you in minutize the *modus operandi* of this secret alliance, but its influence is too widespread for anyone of you present today to be unaware of its existence. Fellow-delegates, do not misunderstand me; I know there is such a thing as true mediumship, and because there is, I feel it to be our duty to protect and defend it. The phenomena of Spiritualism are all founded in fact, and the counterfeiting of the same is to me positive proof that the genuine lies behind them.

The lack of systematic organization is the chief cause of the prevalence of the counterfeit spiritual coin. Those who present it usually have nothing to lose and everything to gain in respect to character. Hence do not mind a dozens genuine *exposés*, for they are advertised thereby, and are coddled even more fondly by credulous Spiritualists. With no organizations back of them, they can go on with their nefarious work of deceiving the people, *ad libitum*, laughing in derisive scorn at the gullibility and soul agonies of their dupes. The fact is that the majority of Spiritualists have put a premium upon fraud through their desire to witness extraordinarily marvelous manifestations. They have bought the counterfeit phenomena at a high price, and paid for them with their heart's best blood. But it is of no avail to dwell upon this subject at length. The line of demarkation between the genuine and spurious phenomena is a very delicate one, and I cannot draw it for you without a surer compass than that of fickle public opinion to guide me. If all Spiritualists would unite to do a thorough work in house cleaning, applying liberal quantities of the soap of common sense, well rubbed in by the muscles of honesty, the fraud question would soon be settled. The blue test books, materializing paraphernalia, bogus spirit photographs, jugglery and other travesties upon genuine phenomena would soon disappear.

Send in your names and addresss of your friends.

Sample Copies sent FREE.

EDITOR OF THE LIBERATOR:—

After fighting, nearly single-handed and alone, many of the frauds, I am more than glad that the time has arrived when the sunlight of investigation is to be poured on the "manifestations."

For myself, if eyes can be opened and the cause of Spiritualism served, I do not regret the loss of friends and money that in years past I have endured. It seemed to me that it required but little reasoning to see that there was a system that enabled the money-seekers (I believe they are not Spiritualists) to easily humbug a credulous people.

Most heartily do I welcome THE LIBERATOR. With William Emmette Coleman, let us say: "It should (the cause) be eternally damned if it sustains organized fraud." But I am not afraid that any genuine manifestation or truth of Spiritualism will be the loser. It will be the gainer in the contest. It looks bad for a truth, when we are told, after half a century of work, "that unless the people have a TEST (!) medium they will not come to meetin'."

Is it possible that there is no more vitality in "OUR CAUSE"? I, for one, refuse to believe it. Of course, I have long ago graduated from the isms. I have learned the grand old truth known to millions before me, that manhood and womanhood FIRST, and afterwards whatever ism helps you to be better and more true; that it is of but little consequence what one believes, so that they DO RIGHT. I am a Spiritualist, because I happen to have had evidence long before materialization and platform test mediums were in vogue. Believing it is broad, liberal, far reaching in its life; that it unfolds womanhood and manhood and the human soul into greater power; gives comfort, and destroys falsities of thought by teaching independent thought, I am glad to work with and for it. To the outside world I am of little or no account, but to the world within myself I am more than I should have been, without this "glad tidings of great joy." So I hail the LIBERATOR. I hope it will evolve into a philosophical paper that will enable people to *think for themselves*.

I want some of the INDIAN "controls," and others as well, to be tested. If it is Indians, I shall say a hearty Amen. If it is Lincoln, Paine and others who control, I shall sound a hallelujah. But like fabled Mother Eve and our old-fashioned Yankees, "I want to know."

Then there is the "evil spirit" theory that, I fear, is entered on, without taking into account the peculiarities of the human mind, and the psychological conditions that environ us on the earth.

Have I gone too far in my desires? Possibly you may think that I am too much of a doubter. I think not. Long ago I adopted three mottoes. Here they are:—

"The right for right's sake; the truth for truth's sake; and all for humanity's sake."

"I want to keep my face to the stars, my feet on solid ground, my arms to all reforms that help humanity."

I prefer to be condemned for what I am, than commended for what I am not; it leads to self-knowledge and self-reformation by a quicker route.

In a few days I shall send you my name and money for a subscription.

Yours for the sunlight of investigation, and liberation of the mind from all fetters that dwarf the intellect and stifle the highest expression,

C. FANNY ALLYN.

Stoneham, Mass.

Oct. 12th, 1898.

All Liberals Should Vote for Charles Patton for Mayor.

Written for the LIBERATOR.

Watchman, What of the Night?

Christ came into the world, the meek and lowly, having not where to lay his head—his advent and mission to bring peace on earth and good will to men.

He gave sight to the blind, healed the sick and the lame, fed the hungry, although he had neither purse nor scrip.

The multitudes followed gladly, for they said "He speaketh as never man spake"; and he bade his followers go forth in his name and do greater works than he had done. He told his followers to take neither purse nor scrip, but go forth doing good; but soon the servant got above his master. Churches were built in his name, and in his name the people were taxed to support them, and to give high salaries to those who claimed to teach as he taught. But do they? He said "Render unto Caesar the things that are Caesar's," but do they follow his teachings? Taxing the people to build immense churches and cathedrals to which—do the people flock gladly? No! they are holy shows on which they pay no tax to Caesar. Their power and glory is departed. "Thou art weighed in the balance and found wanting!" is written upon their walls; but their eyes are blinded; they cannot read that the Spirit of Truth has left them, and they are no longer fulfilling their high mission.

Spiritualism came, bringing joyous tidings, lifting the load from thousands of aching hearts, showing they had been deluded by the churches; that their dear ones were not suffering in the fires of hell, as they had been taught. Oh! what blessings it gave to the sorrowing ones of earth. But soon false teachers entered into its ranks, and they claimed to bring messages from our loves for pay; and in these short years the speakers and lecturers, who attacked every evil and wrong, and taught "though a man die, yet shall he live," are laid upon the shelf, and their places are filled with those who, from holding a glove or flower, can read for you your future—telling whether your lover is true, or whether you are to move soon, or, you are to be better situated financially. What has caused this change? The increasing morbid desire for something marvelous, inciting mediums to greater exertions, and fraudulent practices are the result.

The people make and encourage the frauds by flocking to every new manifestation, and the result is that lecturers and speakers are laid aside for something more marvelous; and Spiritualism is today as much a stench in the nostrils of honest, thinking people as are the Church religions, *not the religion of Jesus*.

We endorse Prof. Loveland on public circles and platform mediums, and also Mrs. Schlesinger on her bold stand to suppress a great and growing evil.

MRS. J. S. YORK.

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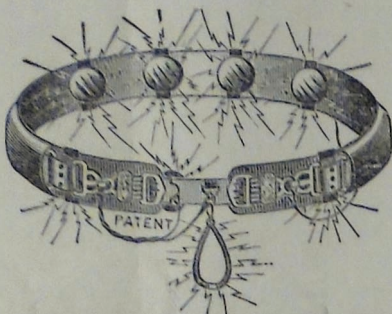
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men and women of no note do great
deeds, speak great words, and suffer
noble sorrows. Of these obscure
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shall be small, and the small great.

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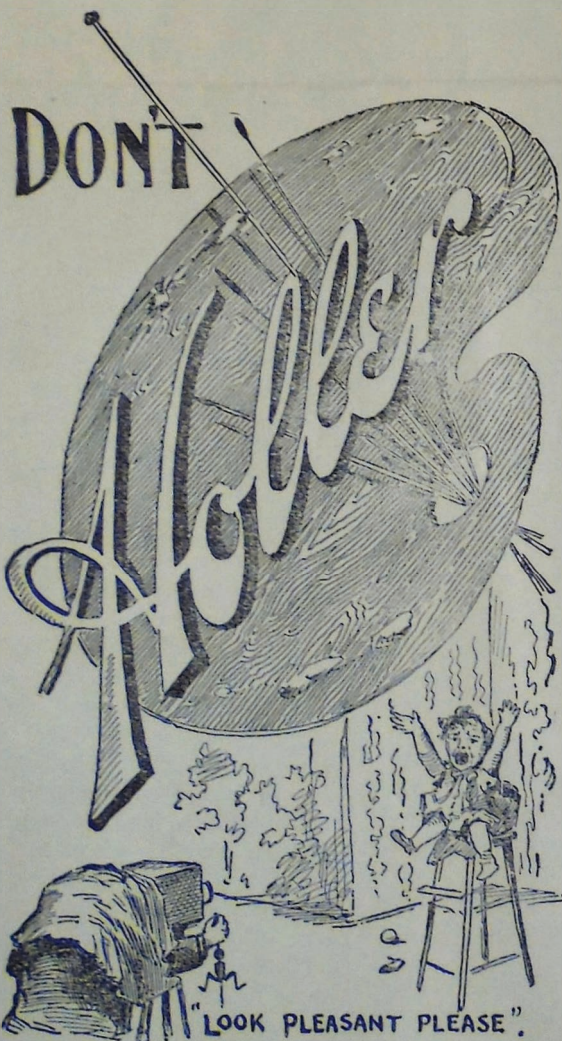
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